DOCUMENT RESUME

ED 028 232 UD 008 138

Handbook on Catholic School Integration.
Catholic Committee of the South, New Orleans, La. Commission on Human Rights.
Pub Date 56
Note-41p.
EDRS Price MF-$0.25 HC-$2.15
Descriptors-Adjustment (to Environment), Biblical Literature, *Catholic Schools, *Church Role, Court Litigation, Delinquency, Diseases, Integration Effects, Integration Readiness, Intelligence, Moral Issues, Negroes, Racial Integration, Racial Segregation, Racism, *Religion, *School Integration

This 1956 pamphlet summarizes "scientific facts" about race and race relations from the point of view of the Catholic church and the desegregation of its schools. Discussed are the moral teachings of the Church, the scriptural support for racial equality, and the practicality of desegregation. The document refutes the racist notions about disease, intellectual inferiority, psychological problems and delinquency said to be prevalent among Negroes. The legal and constitutional basis for desegregation as well as the moral obligations of Catholics are noted. (NH)

SCHOOL DESEGREGATION--GENERAL — 08138 E

ED 028232

U.S. DEPARTMENT OF HEALTH, EDUCATION & WELFARE
OFFICE OF EDUCATION

THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL OFFICE OF EDUCATION POSITION OR POLICY.

Handbook

on

Catholic School Integration

EQUAL EDUCATIONAL OPPORTUNITIES
PROGRAM COLLECTION

Catholic Committee of the South
Commission on Human Rights
P. O. Box 694, New Orleans

1956

UD 008 138

Office of Education-EEOP
Research and Materials Branch
Bennett O. Stalvey

The Need for Knowledge

Everybody talks about racial segregation, and a few people are doing something about it. Often the talk is based on misinformation, sometimes on ignorance, and even on prejudice. Often there is clumsy action for reform, even by well-intentioned persons; and there are some fantastic proposals for the prevention of reform by the fringe group of dedicated white supremacists.

The Catholic Church has always operated on the premise that prudent action requires careful study of the facts of any given situation. This is as true of the touchy subject of race relations as it is of any other area of personal and social behavior. There is no substitute for knowledge, just as there is no substitute for virtue; and the combination of knowledge and virtue is most important for all those persons who are involved in the step-by-step removal of racially segregated facilities among Catholics.

We are here concerned with only one aspect of this process of desegregation, that of the Catholic elementary schools. Even this is not a simple, cut-and-dried question to which quick and easy answers can be given. Discussion of school desegregation has been befogged by an overcast of various phobias about mental and physical health, about illegality and immorality, about standards of intelligence and achievement. Objections are raised which range from the impracticality of school desegregation to the notion that it somehow goes against the Divine Will, as expressed in the Bible.

The purpose of this pamphlet is the analysis of these objections, the removal of imaginary fears, and the clarification of the actual knowledge which has been gathered through deep research and thorough study. The Commission on Human Rights has sponsored lectures and panel discussions in an atmosphere

Office of Education-EEOP

Research and Materials Branch

of calm, deliberate thought. Experts were asked, not for their personal opinions, but for the scientific facts which have been proven in their various fields. The present pamphlet presents a summary of these findings.

The facts in the case of desegregation of the Catholic elementary schools are of greatest significance to the persons most immediately involved in it: parents whose children attend school, teachers who have the official charge of training pupils, priests who have the general or particular administration of the school system. If parents, teachers, and priests have at their command the essential and reliable facts concerning race relations in elementary education, they can promote and maintain desegregated schools in a reasonable and intelligent manner.

This kind of information is important also for every Catholic lay person, and indeed for every alert citizen of the community, regardless of his race or religion. The Church is an integral part of the contemporary culture. Catholicism is as modern as tomorrow. Catholics are not failing to make their contribution to a better world in which the human dignity of every child of God is given due respect. But information itself does not spontaneously achieve progress and change. The data that have been gathered in these pages are merely the prelude to prudent and virtuous action. The Church can expect every baptized and confirmed Catholic to translate this knowledge into wholehearted support of the Christian and democratic program for racial desegregation.

The Catholic Approach

The question of racial desegregation re-emphasizes the age-old dilemma of minimum and maximum virtue. All through the centuries the Church has been teaching negative precepts which say "don't do this." But always accompanying these prohibitions have been the deliberate precepts of virtue, which encourage and even command the life of perfection. Thus, the willing follower of Christ is not content to ask himself the question: "What must I do, at a minimum, in order to squeeze into Heaven?" An enthusiastic Catholic meditates upon the better life. He asks himself: "What more can I do in order to please God?"

This comparison of the minimum and the maximum fits aptly into the whole matter of race relations. A person may well say that he does not have to — he has no strict moral obligation to — consort with a member of the other race. A Negro has the right to say that he does not want to invite white people into his home. Similarly, a white person has the right to decide that he will play poker only with his wife's Caucasian relatives. These are personal rights with which no one can morally interfere. But, is this the more perfect way of life which Christ holds out to His followers?

It is sometimes said that the ordinary politician looks only to the next election, while the accomplished statesman looks to the next generation. Similarly, can we say that the ordinary Catholic keeps an eye on the expediency of the moment, while the dedicated Catholic looks at the whole picture, not only the next generation, but on into eternity? The following considerations put the emphasis on the positive approach to the improvement of race relations among Catholics.

1. It is a historical fact that *the Catholic Church does not*

operate on a basis of minimum morality. No matter how many truant, slipshod and dormant Catholics there may be at any given time, the Church has always had a share of heroic and saintly persons who go beyond the call of duty. These are the dedicated souls, completely immersed in the supernatural way of life.

2. The Church holds up to us the *example of the saints for our imitation,* and not only for veneration and respect. We are urged to lift ourselves up with the grace of God out of the mediocrity and complacency of everyday life. This is not just "pious talk" that can be shrugged off with indifference. The Church is in dead earnest about making thorough-going Christians out of the large masses of baptized people.

3. *The teachings and example of Our Lord and Savior* were always geared to the more perfect life. At one time He said: "Be ye perfect," and at another time He showed that the good will of man is involved in the pursuit of perfection, "if thou wouldst be perfect. . . ." Since He is the vine, and we the branches, it is necessary that we stay united with Him, if we want to have supernatural life flowing in our souls. To be with Christ, and to be like Him, requires the practice of positive virtue.

4. Jesus said that His followers must be *the salt of the earth, the yeast in the society of human beings.* This does not mean only that we must be personally virtuous, but that we must give to our fellowmen that added "supernatural lift" which elevates the standards of society. The mediocre person tends to be a ready conformist to secular patterns of behavior without studying the possibilities for changing and reforming them to more Christ-like patterns. The genuine Christian is the one who can change the world.

5. In his historic encyclical, *Quadragesimo Anno, Pope Pius XI asked for the reform of personal morality.* In the question of race relations this means, first, the removal of prejudice, hatred, bigotry and intolerance from our hearts. It means also, and more importantly, the development of the virtues of love, kindness, generosity and sympathy for persons of a different race. A great portion of the racial problem is solved for us when we really practice these positive virtues.

6. In the same encyclical *the same Pope asked for the reform of institutions.* The social customs and folkways that make up

our cultural environment require improvement. The systematized practices of racial discrimination, as seen in housing, schools, streetcars, movies, libraries, playgrounds and other facilities, are the institutions which need overhauling. The dedicated Catholic who seeks the more virtuous life for himself and his fellowmen will not sit back and allow these discriminatory institutions to continue.

7. *Racial desegregation of the schools is a prime example of institutional reform.* It is in this area where Catholic parents, teachers and priests can make an important immediate contribution to the papal plan for the "reconstruction of the social order." It is not a question of whether segregated schools are merely good enough, or whether they can be satisfactorily maintained. It is a matter of accepting and promoting a better system which provides fuller opportunities for love and justice across racial lines.

8. *Leadership in social and cultural progress is expected* of the dedicated Christian. The lay apostle demonstrates the progressive, positive quality of Catholicism when he works for the social reconstruction of his community. Christ never said that this would be easy and comfortable; but He did promise that the burden would be light and the yoke sweet as long as it is His burden and His yoke we are bearing.

9. St. Paul wrote about the Mystical Body of Christ, *the unity of all Christians with Christ and with one another.* Deliberate segregation of people on the basis of racial inferiority or supremacy is a form of external disunity of the members of the Mystical Body. Replacing prejudice with love brings internal unity; replacing discrimination with integration brings external unity. Both of these are necessary if we are to imitate the practice of the early Christians, of whom it was said, "see how they love one another!"

These considerations concerning the positive, progressive qualities of the enthusiastic follower of Christ provide a spiritual uplift for us. They indicate a sharp contrast to the drab, mediocre attitudes of people who are content with things-as-they-are. The zealous Catholic cannot be satisfied with the notion that "time will take care of these things," or with the equally complacent notion that "things will take care of themselves." The world is changed for the better when good people put effort into the change.

The effort to do the better thing, to reform the morals of people and the institutions of society, is the Catholic approach to improved race relations. The cooperation of both clergy and laity in the further desegregation of the Catholic school system implies this positive approach. It requires also the practical knowledge of various aspects of the race question which we have been able to assemble.

Is the Bible for Segregation?

At first glance the connection between the Holy Bible and the question of school integration may seem quite remote. The fact is, however, that racists have delved even into the Old Testament in a forlorn search to bolster the modern system of enforced racial segregation. Even this futile exercise would not be of concern to Catholics if it were not for the fact that a steady stream of so-called "biblical propaganda," purportedly favoring school segregation, has been spreading throughout the Southland.

Catholics, more than members of other religions, are devoted to the word of God, as expressed in the sacred scriptures and as expounded by the official Church teaching. Certainly no Catholic priest, teacher or parent wants to promote any system of human relations which is opposed to the word of God. Fortunately we are able to turn to the expert testimony of biblical scholars. These experts can assure us of the long traditions and the careful teachings of the Catholic Church concerning the equal dignity of all human beings before God.

As biblical scholar Father McKenzie said in New Orleans, "unity, and not diversity, is the basic social principle of God's teaching in the sacred scriptures." Other findings of biblical experts are as follows.

1. Whenever the question of personal and social relations arose, *Jesus always talked about social unity and integration.* He did and said nothing to foster or encourage divisions and separations among people. He insisted that every person is a brother and a neighbor to every other person.

2. Jesus seldom spoke sharply, but when He did, it was of *people who considered themselves better than others,* and who

maintained their social superiority by keeping others in poverty and ignorance. Jesus compromised Himself with the "right people" of His time by associating freely and frequently with people of the "lower" classes.

3. Jesus did not say that He would ask us in the final judgment whether we preserved racial purity or class status. He will ask us *whether we have in practice loved our neighbor as ourselves.* He never said that this love of neighbor is simple and easy, or that it is free of risk to our wealth, our pride, or our social standing. The problems, risks and difficulties do not excuse us from the obligation of universal love.

4. When Jesus told the parable of the Good Samaritan, He chose as an example the very kind of persons against whom His listeners had the greatest prejudices. He shocked His audience by showing that their *good neighbors were the very people they despised* and shunned and looked down upon. This is a most important lesson for us because it fits perfectly the problem of discriminatory patterns of race relations among us.

5. Saint Paul counseled slaves to be obedient and masters to be kind, and he taught forthrightly that *in the baptism of Christ there is no difference between slave and free man.* Slavery soon disappeared because those who fully accepted the teaching of Christ on human relations knew that they could not remain slaveowners and remain good Christians. Similarly a modern Catholic cannot practice suppression or hatred of another race, and still call himself a true Christian.

6. The *ancient Hebrews were themselves the product of racial mixture.* They intermingled with many other peoples from whom their culture was almost entirely borrowed. The Bible gives absolutely no proof that the Chosen People either were, or tried to be, racially pure. This notion is a fiction of modern segregationists.

7. Hebrew marriage laws had a somewhat similar basis to that of the Catholic prohibition of mixed-religion marriage. In both cases exceptions and dispensations were granted, but *the marriage law is a protection of religious purity,* not of racial purity. Neither the Old Testament nor the New Testament shows the least interest in keeping a racial strain pure, but both are dedicated to keeping religion undefiled.

8. The biblical stories of Noah's sons and of the Tower of Babel are sometimes misinterpreted as "proofs" that God wanted the segregation of races and peoples. The historical fact is that *language differences and racial differences* existed long before any historical date that can be assigned to these accounts. There is nothing in the Bible which even remotely suggests that the "colored races" started at this time, or were the result of a "curse" by God, or that God wanted them to be separate from and inferior to Caucasians.

9. *No modern biblical scholar* — Catholic, Protestant or Jewish — finds anything in the Bible to justify enforced racial segregation. The experts differ on many other points of interpretation, but on this one they are in agreement. They all agree that the Scriptures are emphatic about the unity of origin and of destiny of the total human race as a single whole. Neither the spirit nor the practice of racial segregation is approved by the Bible.

All of this expert biblical knowledge brings us to the firm conclusion that enforced racial segregation is a relatively modern human invention. Since the Church itself condemns this practice, and since the Bible clearly teaches its opposite, the faithful Catholic must be convinced of the truth. The Holy Spirit guides the Church in its teachings and protects the Church in its official interpretation of the Scriptures. If racial discrimination has risen in modern times in spite of this teaching, it cannot be blamed on God, the Church, or the Bible.

In the present matter of the school question there is obviously no support of racial segregation to be found in the revealed word of God. The biblical emphasis upon the unity of the children of God, regardless of class and racial differences, clearly means that we Catholics must do what we can to promote this unity. Christ and Saint Paul would be astonished to hear, as some of us have heard, that the Christian has the "biblical duty" to postpone, forestall or even prevent this unity and integration.

An integrated Catholic school system is a kind of minor exemplification of the various biblical injunctions to unity and charity. Here the child of both races learns that Christ and His Church do not abide racial discrimination and prejudices. Bible History comes alive for the child, has great personal meaning

for him, when it is taught not only by precept but also by example. The elementary grades are particularly important for the impressionable youngster for there he can develop a life-long attachment for the revealed word of God.

Is Desegregation Practical?

One of the objections to parochial school desegregation voiced by fair-minded Catholic parents is that "it won't work here" because "now is not the time for it" and people "are not ready for it." An analysis of the validity of this objection requires that we look into those cities where school desegregation has actually occurred, study what happened there, and then see if similar conditions prevail in New Orleans.

We have been fortunate in hearing detailed reports from Father James Hoflich, superintendent of the St. Louis parochial schools, from Dr. Margaret Butcher, member of the public school board of Washington, D. C., from Thomas A. Van Sant, of the Baltimore School Board, and Thomas Sutherland, of the Texas Commission on Race Relations. We have also received reports from the Catholic schools in Nashville and in San Antonio, where educational desegregation has been successfully accomplished. Certain common features stand out in all of these situations.

1. There has been *no mass exodus of whites* from the integrated schools. Three families in Nashville withdrew their children, but returned them to the school within a month. About a hundred families in St. Louis withdrew their children, but almost all of them sent the children back.

2. There has been *no mass influx of Negro pupils* into the formerly all-white schools. This appears to be due mainly to the peculiar residential pattern of these cities. The formerly racially separated schools remain located in areas in which one or the other race forms the majority, and the child simply attends the school nearest his home.

3. The *school authorities made definite plans* for the change-

over, and stuck to them even where minor opposition arose. They did not simply allow the change to happen, nor did they allow fears and threats to slow them down. A firm, intelligent and clear policy in the school administration appears to have been an essential condition for successful desegregation.

4. The *teachers had been prepared,* and even those who had been reluctant at first, cooperated well when they saw that the little children of both races made no difficulty about going to school together. Most teachers are trained to be objective and fair to all of their pupils, and to avoid favoritism. This training carries over into the new situation of integrated schools.

5. *Millions of dollars have been saved* by the elimination of duplicate school systems. This economic advantage had not at first been recognized by the parents and tax-payers, but it has now become an important factor in the various cities where school desegregation is now being studied.

6. The *strongest objections* to school desegregation did not come from elementary school pupils or from adolescent hoodlums, but from a handful of elderly determined white supremacists. Some of these objectors were not even parents of school children. Because they were vocal people, their objections loomed larger than they actually were; but because they were a minority going contrary to Christian and democratic ideals they could be disregarded by school officials and Church authorities.

7. *Other forms of desegregation* preceded the integration of the elementary schools. In every instance the local colleges and universities, and in some instances the local high schools, had successfully desegregated before the plan was introduced into the lower schools. Examples of inter-racial activities in churches, professional groups, athletic contests, public meetings and forums, had demonstrated to the local community that members of both races could peacefully and effectively cooperate for the common good.

8. The *desegregation of Catholic elementary schools* has occurred more smoothly and efficiently than that of the public schools. This is partially due to the fact that the public schools, having the obligation to accept every child who applies, cannot exercise the selectivity of admission which is the right of the private school. It is partially due also to the central moral pur-

pose of religious-oriented education: to inculcate the virtues of charity and justice, to put into practice the love of God through the love of fellow men.

9. The *scholastic average of pupils* has also been maintained at a higher level in the Catholic elementary schools than in the public schools. Negro pupils who had been poorly prepared in segregated public schools lowered the total general average of the integrated school but did not affect the former general average of the white pupils. In the parochial schools the same scholastic standards were maintained for pupils of both races and the effect has been to raise the former lower averages of the Negro children.

What have we learned from these experiences, and how do they apply to the question of the desegregation of Catholic elementary schools in the New Orleans area? In certain respects New Orleans is in a more advantageous position for school desegregation than most of the places studied. This is traditionally a Catholic city in which about sixty percent of the white people are Roman Catholics. We also have the highest concentration of Negro Catholics of any city in the country. Whereas only about three percent of all American Negroes are Catholics, about thirty percent of New Orleans Negroes are of the Catholic faith.

We are blessed, too, with a saintly, forthright Archbishop, a devoted and hard-working clergy, a well-trained, clear-thinking personnel among our school administrators and teachers. Like the other cities studied, we possess a vocal minority of Catholic segregationists, most of whom, however, appear to be gradually assimilating the practical aspects of Christ's universal brotherhood. At best, it can be said that they are not more recalcitrant than the handful of opponents who existed temporarily in other places where school desegregation occurred.

New Orleans has also been an active center of the Catholic Committee of the South. For many years its inter-racial department, the Commission on Human Rights, has demonstrated the practicality of unity across racial lines by attending monthly Mass and Communion breakfast, by sponsoring frequent meetings and public forums, by learning and disseminating Catholic information on better race relations.

All of the "antecedents" to actual desegregation of the paro-

chial schools already exist in New Orleans. We have had traditionally good, and even cordial, relations between Catholic whites and Catholic Negroes. The further promotion of this unity and charity is a matter of good will, intelligent planning, and enthusiastic Catholic action.

Does It Spread Disease?

Catholic parents of both races are naturally concerned about the health of their children. They guard them against disease; they try to get the best medical care to prevent and cure sickness; they sit up nights and nurse the sick child. The question whether school integration presents a health hazard to either white or Negro children, or to both, must be important in the minds of parents who do not want to expose their children needlessly or carelessly to the danger of disease.

Fortunately, wide research and improved medical science have been able to provide an answer to this question. Briefly, as venereal disease expert, Dr. S. Ross Taggart said in New Orleans, "it is fantastic to suggest that racial integration of the school system would spread disease." Public health experts and disease specialists have come to the following conclusions in answer to the unwarranted assumption that school integration is, can be, or ever was, a health hazard.

1. Ordinary health examinations are standard procedure in both parochial and public school systems. Children found with health defects are sent to the school physician or their family physician. Children with symptoms of contagious diseases are immediately removed from school and isolated till cured. For many years *there have been no epidemics of children's diseases* in either integrated or segregated school systems.

2. The so-called "social diseases" cannot become a health hazard in either integrated or segregted schools because *venereal disease is not an existing health problem among school children* of either race. The peak year for syphilis in both races is age 22 years for females and age 24 years for males.

3. In more than ten thousand examinations of school-age children, both white and colored, in New Orleans, *not a single case of infectious venereal disease* has been discovered. This record is not peculiar to New Orleans; it has been repeated and amplified in cities all over the country. It proves that these diseases are not children's diseases.

4. It can be stated positively and emphatically that people who do not have pre-marital and extra-marital sex experiences are also the people who *avoid contracting venereal diseases.* A properly administered school with high moral standards and competent teachers is also a school in which these experiences do not occur.

5. In more than eighty thousand investigated cases of venereal disease there has not been a single case of *transmission or infection by inanimate objects.* Venereal disease is contracted by sexual intercourse and sex play, and not by toilet facilities, towels, eating utensils, swimming pools or other things. Doctors explain the reason for this in the fact that the infectious germs die immediately by exposure to the air. This kind of scientific information goes contrary to popular folklore among non-medical people.

6. In Louisiana and other Southern states, reported statistics on venereal disease even among adults are *misleading and incomplete.* The great majority of infected whites can afford to go to private physicians who seldom report these cases to the Public Health Department. The great majority of infected Negroes get treatment at public clinics which publish reports on venereal statistics. Thus we do not have objective knowledge about the racial differential in the actual rates of these diseases.

7. In cities like Washington, St. Louis and Baltimore, where school facilities have been integrated, the *known incidence of venereal disease has greatly decreased.* Cities which have integrated school systems have a lower rate of venereal disease than cities which have segregated schools. This is mainly due to the fact that integrated cities are able to save money on their schools, and are able to spend more money for better public health control.

8. Venereal disease is *not associated with racial factors,* but with economic, occupational and educational levels. Blood tests

of the Washington population show the following percentages of infection in the various occupational strata:

Professional	0.5%	Craftsmen	6.0%
Managerial	1.5%	Operatives	12.0%
Clerical	2.0%	Service	13.0%
Sales persons	5.0%	Unskilled	19.0%

Because of discrimination in jobs and in education, Negroes have a large proportion of the low-paying and unskilled jobs. In these economic classifications their disease rates are no higher than those of white workers.

9. Many Negroes throughout Louisiana are domestic and service workers in hotels, restaurants, bars and private homes. They cook, launder, serve meals, take care of little children and have close contact with others. *There is no single recorded instance* of their having transmitted venereal disease either to their own children or to the persons they serve in homes and public places.

All of this scientific medical knowledge points to one important conclusion: contagious diseases are not limited to one race or the other. All of the health statistics we have been able to gather show that ill-health is a greater problem among the poor people of both races than among those who can afford adequate health care. Racial discrimination and segregation have pushed the Negro people into these lower economic brackets and have held them there.

What does all of this mean in relation to the Catholic elementary schools of the New Orleans archdiocese? Indirectly it means that anything that will remove economic discrimination and educational disadvantages of the Negroes will raise the general standard of health in the community. More directly, however, it means that the whole myth of the "health hazard" of integrated schools has been permanently exploded.

It is about a half-century since the last yellow fever epidemic visited New Orleans and struck down people regardless of race or class. It is almost forty years ago since the influenza epidemic brought death to people of all ages and both races. In the intervening years, marvelous advances have been made in the diagnosis, treatment and control of contagious diseases. If New Or-

leans has any problem in this regard, let the professional doctors and public health experts see to it. Let us not hold school and church authorities, or parents and ordinary citizens, responsible for it.

The parents of Catholic school children in New Orleans need have absolutely no worry about infectious diseases in integrated schools. The fact that health authorities are focusing upon children's problems of inadequate diet, faulty vision, poor hearing and neglected teeth, shows that there is no problem of contagious disease to worry about. If there is no health hazard in segregated white and colored schools there can be none in integrated schools.

The Question of Intelligence

Many generalizations have been made concerning the higher intelligence of whites and the lower intelligence of Negroes. These ideas are so imbedded in the folklore of the people that they are taken for granted by many. No parent likes to have his child called mentally slow or to have his child's education retarded because of association with less intelligent children. It is especially important for Catholic parents of both races to learn the facts about this question.

The widespread assumption is that the average white child is mentally superior to the average Negro child. A further assumption is that this difference in mental capacity is somehow connected with race itself, that the white child "inherits" a better mind, and the Negro child a poorer mind, from his ancestors. The conclusion usually made from these assumptions is that Negro intelligence can improve a little bit by association with whites, but that white intelligence can greatly deteriorate by association with Negroes.

The following is a series of facts which have been well-established through the research and study of thousands of scientific experts.

1. The Catholic priest and scientist, Mendel, was the first to discover that *blood has nothing to do with inherited characteristics.* Only the uneducated still talk about "white blood" and "Negro blood" and fail to realize that the four main blood types are present in about the same proportion in every race. Blood transfusions are made across racial lines without any effect on physical characteristics, and the blood that one inherits or has transfused into him has absolutely nothing to with his mental abilities.

2. There are almost ten thousand trained psychologists in the United States, and not one of them holds the *discredited racial theory of inherited mental differences.* This means that a person's intelligence has no biological or physical connection with his race. This has been so thoroughly proved by thousands of tests and experiments that it is a closed scientific question. The experts no longer bother to do research on it or to write scientific papers about it.

3. Unquestioned and repeated scientific studies demonstrate that there is a *wide range of intellectual ability within each race.* There are brilliant whites and brilliant Negroes just as there are simple-minded whites and simple-minded Negroes. The range of mental capacity from high to low is measured from person to person and not from race to race. In other words, intelligence differences are individual and not racial.

4. The most valuable tests of intelligence are those made on infants and pre-school children. All of these tests have demonstrated that, *given similar environment there is a similar range of intelligence* in both races. White and colored babies are born with about the same potentials. What happens to them after birth is what constitutes the significant factor in the development of these intellectual potentials.

5. The *quality of schooling which a child receives* has a direct effect on his scores in intelligence tests. The quality of teachers and of schools attended is much more important than the amount of schooling he has received. This is one of the main reasons why urban Negroes who have attended modern well-equipped schools have higher intelligence ratings than rural whites who have been forced to go to poor schools.

6. *Low income families of both races* usually have children who make low scores in intelligence tests. This again is not due to any inherited characteristics of the poorer people of both races. It is due mainly to the fact that they cannot afford the kind of environment in which the mind can realize its best potentials.

7. In the youngest children of both races the *quality of nutrition of both mother and child* has a measurable effect upon the scorces they make. The better-fed white and colored mothers usually have children who score higher in the intelligence tests.

In so far as the poorer families of both races cannot afford consistent and well-balanced diets, the children suffer in their study and learning habits.

8. The *segregated school system* has everywhere provided inferior teachers and education for colored children. Discriminatory racial practices have produced a vicious circle of low income, poor nutrition, inferior home environment and inferior schooling for Negroes. This circle can be broken by further integration of the school system and by a general raising of scholastic standards.

9. Tests of the children in the New Orleans Archdiocesan school system have shown the same range from high to low scores within each race. The *high quality of integrated Catholic elementary schools* provides the children of both races with equal opportunities to develop their best intellectual potentials. This is the key factor, and the key contribution, of an integrated Catholic school system.

The application of this store of scientific knowledge to the integration of New Orleans Catholic schools is obvious. The Catholic parent can rid his mind of the fears engendered by false folklore and prejudiced stereotypes. There is simply no danger whatsoever of a "lowering" of scholastic standards when Catholic white and colored children attend the same school. Good teachers set the quality of the school and they see to it that the pupils measure up to their standards.

Catholic parents of both races have a personal and immediate stake in the Catholic schools. They have made sacrifices in time and effort and money to maintain these schools at a relatively high level. They can improve the schools still further if they insist that every baptized child of God, regardless of race, has the opportunity to profit from the benefits of truly Catholic education. This is done in an integrated system by treating each pupil not only as a precious charge of his own parents but also as the precious child of a loving and divine Father.

In the final analysis the successful Catholic elementary school is the result of the combined efforts of many persons. It is not merely what the principal, teachers and pupils make it. The priest in the parish and the parents in the home are also valuable contributors to the maintenance of the school as a worthy place

where the Christian life can be inculcated. The environment in which the child's intelligence develops includes not only the school, but also the home, the neighborhood and the parish. If all of these combine to give adequate opportunities to the children, the question of racial differences in intelligence will vanish.

Psychological Adjustments

When a community has pursued certain patterns of thought and behavior over a period of a half-century, the need for changing to new patterns may bring mental worries and psychological disturbances. The extent to which these worries and disturbances exist in the minds of both Negroes and whites, and the manner in which they can be overcome, constitute an interesting psychological study. Prophecies and anecdotes do not help us here, nor does the folklore of prejudice. We need the scientific knowledge which psychiatrists and psychologists can provide.

Catholic parents are interested in these scientific findings because they would like to know whether the mental health of their children can be affected by the experience of interracial schooling. Negro parents do not want their children to undergo traumatic disturbances, and white parents are equally unwilling to have their children suffer psychological difficulties. What dependable knowledge can be offered to these parents, as well as to the Catholic teachers and priests who are involved in the actual administration of integrated schools?

1. The *immature ego of some Negro school children* is the resultant, directly or indirectly, of the oppressive discriminatory practices which have occurred under legally sanctioned racial segregation. This is especially true of underprivileged Negro children of the lower classes. Studies show that where the child is given equal opportunities he develops a normal maturity of personality and stability of behavior.

2. *Personal acts of prejudice and discrimination*, which are relatively common in any school situation, affect some children more than others. The different degree to which these affect

different children cannot be attributed to any racial factor. Some Negro children are more sensitive than other Negro children; some white children are more sensitive than other white children.

3. *The child who has a secure family background* tends to make easy psychological adjustments to trying situations. This is the main reason why children from broken homes and disorganized families tend to react with aggression toward teachers and other children. The traditionally stable family life of Catholic Negroes in New Orleans helps to prepare their children for the experience of integrated elementary schools. The source of psychological difficulties for children of both races lies less often in the school than it does in the family, neighborhood and community.

4. *Enforced and legally sanctioned segregation* tends to cause painful, chronic, psychic damage to the personalities of oppressed peoples. A system which teaches the ideals of equality for all persons, but then limits this by discriminatory practices which force inferiority upon some people, must necessarily have detrimental psychological effects. This life-long suppression does permanent harm to the personality, as compared to the transitional inconveniences which temporarily novel integrated systems may bring.

5. The psychiatric effect of racial discrimination is equally, but more subtly, *detrimental to the segregating race.* The inferiority complex which is formed in underprivileged Negroes is matched by the superority complex in overprivileged whites. Little white children, who are taught the falsehood that they are innately superior to little colored children, are being introduced to an unreal life situation. Their personalities are unbalanced to the extent that they behave according to these false assumptions.

6. *The over-all effect of school desegregation on mental health is a salutary one.* There is a belief among behavioral scientists that over the course of a generation the removal of compulsory segregation and of theories of racial supremacy and inferiority will also remove many blocks to the development of wholesome personality in both races. The total impact on personality development can only be conjectured, but it should prove

to be of tremendous benefit to the entire nation, and most of all to the Southeast.

7. The expert testimony of educators and child psychologists reaffirms the fact that *school segregation lowers the motivation of the child* and therefore lowers his level of aspiration. In simple terms, this means that the segregated child's ability to learn is impaired. He does not try as hard because he cannot hope to get the same ultimate results which good education brings to white children.

8. *The notion that the Negro child is embarrassed* when he finds himself at a lower level of achievement in the same school grade with white children is unfounded. Every grade of every elementary school, both colored and white, contains several levels of achievement. It would be surprising if it were otherwise. Every teacher points to good, middling and poor pupils in the same classroom.

9. *The fear that school integration leads to psychiatric difficulties is a rationalization.* It attempts to present a scientific medical basis as a justification for admittedly biased and discriminatory practices. Rationalizations of this kind attempt to switch the blame for segregation from personal racial prejudice to some larger external, scientific and social causation.

In summary of all these findings it can be said that racially segregated schools represent an abnormal psychological situation, and that the integration of the schools is a return to normalcy. The Catholic school system in New Orleans is geared to the best education that can be provided for all of its pupils, both white and Negro. The teachers and pupils function best in an atmosphere which is natural and realistic. Any artifical barriers which are created between children of the two races amount to a psychologically hazardous procedure.

It is often said by medical experts that prejudicial people are sick people. They are mentally ill and emotionally unbalanced because they refuse, or are unable, to face reality. The whole system of compulsory segregation of the races promotes this state of mental ill-health because it sanctions prejudice and discrimination between the races. As Catholics we cannot afford to jeopardize the mental health of our school children by per-

petuating a system which breeds racial prejudice and produces mentally sick people.

Parents who are interested in the stable personality of their children, and pastors who are concerned about the emotional and mental stability of their parishioners, can promote these ends by maintaining a normally integrated school situation. The unreal world of forced inferiorities and assumed superiorities is a hazardous situation in which to place young school children. These young minds require truth and wholesomeness in place of rationalizations and artificiality.

Delinquency and Desegregation

The problem of maintaining order and discipline in the classroom is one with which every elementary school teacher must cope. Some children behave well and others require frequent admonitions. This problem is not peculiar to either public schools or to parochial schools, to either colored children or to white children. The teacher does not merely teach school subjects; she teaches human subjects to develop self-control and moral character.

While the teacher is most immediately concerned with the behavior of pupils in the classroom, the parent also has a stake in this question. Catholic parents, both white and colored, do not want their children to associate in school with actual and potential delinquents. Each race recognizes criminal tendencies and delinquent acts in some members of the other race. Thinking people know that there are no "born criminals" and that criminal tendencies are not racially linked or biologically inherited.

In order to clarify the question of juvenile delinquency and racially integrated schools, criminologists have been making reliable scientific studies. The principal results of these studies are as follows.

1. There is *absolutely no evidence that the Negro is biologically or genetically a more delinquent type* of being than the white. The myth of racially linked criminality has been so frequently tested and so thoroughly repudiated that the scientists do not even bother to carry on further research in this field. The last failure to establish this racist theory was that of Hitler and the Nazis. Criminologists are completely in agreement on this point.

2. All of the empirical evidence shows that juvenile delinquency in both races must be measured against the social experiences of the child. *The big risk in delinquency is not the school* and those who attend it, but the community around the school. Families, parishes, neighborhoods and playgrounds are the sources from which the child comes every day into the school. If these are disorganized and underprivileged, the child who is a product of them will be affected by his school behavior.

3. *Both white and colored slums have higher crime rates* than the good residential areas of a city. Arrests and convictions for delinquency are found most often in the lower income groups of both races. Since discrimination and desegregation force large numbers of Negroes into these lower economic brackets, it is only to be expected that their delinquency rates are higher than those of whites. In 1954 Negroes accounted for about eighteen percent of all delinquency cases. Given the environment in which Negroes live, it is surprising that this percentage was not higher.

4. *Justice is administered unequally for Negro and white offenders,* and this affects the interpretation of crime statistics. White juvenile delinquents are often treated more leniently than Negroes. They can "get away with" delinquent acts more easily and more frequently. Their parents have more influence; and often the police are more courteous and the Courts more considerate of them.

5. *Upper and middle class Negroes are no more delinquent* than upper and middle class whites. The average family income for New Orleans Negroes in 1954 was less than half the average for white families. This means that the proportion of lower class Negroes is much greater than that of lower class whites. As long as Negro income is low and Negro opportunities are suppressed, there will remain a racial difference in delinquency rates.

6. In New Orleans there is an important contrast between Negro Catholic and non-Catholic delinquency rates. *Negro Catholic juveniles here have a lower delinquency rate* than non-Catholic Negroes. White Catholic juveniles have a higher delinquency rate than white Protestant juveniles. In 1955 white Catholics were 71.8 percent of all active white juvenile court

cases, while Negro Catholics were only 31 percent of all active Negro cases in the juvenile court at the same time.

7. The fact that in New Orleans *Negro Catholic families are largely upper and middle class people* helps to account for the lower delinquency rates of their children. New Orleans is the only large city in the nation in which the upper strata of Negroes are made up of Catholics. This combination of economic, religious and family background is also a positive factor for the smooth transition to integrated Catholic elementary schools.

8. *Since white Catholic delinquents are more numerous* in New Orleans, and have a higher delinquency rate, the threat of "delinquency contamination" comes from the whites rather than from the Negro. The colored Catholic child is more likely to come into contact with a white Catholic delinquent than vice versa.

9. Integrated Catholic schools have an important advantage in the fact that *the main goal of Catholic education is the development of better moral characters* in all pupils. The Catholic school with able teachers and competent principals can curb delinquency in all of its pupils regardless of race. The school can control, correct, and if necessary, ultimately expel any child who misbehaves. For these reasons, racial desegregation neither increases nor decreases the problem of delinquency in New Orleans Catholic elementary schools.

These important scientific facts are of great value in dispelling the imaginary fears which some parents have concerning the delinquency problem in racially integrated schools. They are supported also by the many reports which have been gathered from other cities in which school integration has been the practice. The central fact is that no trouble at all occurs where teachers and principals do their job properly, where parents and other leaders in the parish and community fulfill their expected adult responsibilitiess toward children.

In the final analysis, juvenile delinquency is an adult problem; it is not a racial, or religious, or educational problem. If adults allow an atmosphere of racial tension; if they perpetuate the notion of racial superiority and inferiority; if they condone the unequal administration of justice, we can expect a situation in which aggressive and delinquent behavior exists.

Fortunately, in New Orleans, the great majority of Catholic adults, both colored and white, do take seriously their responsibilities toward children.

Our Catholic school teachers are for the most part members of religious orders. They have dedicated their lives to the task of bringing children closer to God. They are trained for the task of making bad children behave and of making good children better. Behavior problems are nothing new for them; and these problems have to be handled in greater or less degree regardless of the type of school in which they teach. The Sisters do, however, need the support and example of parents in the continuing function of instilling goodness and charity in the hearts of their pupils.

Legal and Constitutional Aspects

Catholics are traditionally law-abiding citizens, but Catholics also have a long history of opposition to unjust and discriminatory legislation. White Catholic Americans, who are descendants of British, German, Italian, Spanish, French, Irish, and Polish Catholics, know that their ancestors in those countries were sometimes the subjects of unfair laws. This memory helps them to understand the position of American Negroes who are now striving for a recognition of their complete rights.

In the matter of school desegregation the question of what is legal and what illegal, what is constitutional and what unconstitutional, has been bandied back and forth for many years. Parents, teachers and priests, have a right to know where they stand in relation to the latest interpretation of the federal constitution and in relation to various forms of state legislation. What is the true interpretation of the Supreme Court decision? How does state legislation affect the integration of the Catholic school system?

1. The famous school decision of the U. S. Supreme Court made *no provision for the racial integration of private and Church schools.* It dealt only with public schools which, according to the Court's findings, are intended for the education of all children, regardless of racial, religious or ethnic background.

2. The reason for the Court's decision, however, has immediate pertinence to the question of integration in the private and Catholic schools. This was the proven fact that *racially segregrated facilities are inherently unequal.* If this is true of racial segregation in public education, we must logically conclude that the same inherent inequality exists in racially segregated private education.

3. The legal sanction for segregated education was introduced only sixty years ago (1896). *If it were possible to place segregated schools on an equal basis,* these six decades were a long enough period to demonstrate the separate but equal doctrine. The fact that equality of education was not achieved in a segregated system is strong proof of the statement that it cannot be achieved under such a system.

4. *The Supreme Court cannot resort to coercion,* and has not done so in condemning the unequal system of segregated schooling. It waited a whole year to implement its decision, and then returned the problem to the Federal District Courts, so that school desegregation could be worked out locally. It was the intent of the Court that the coercion of Negro children into separate and inferior schools is unconstitutional and must cease. Thus, the Court is attempting to remove coercion by removing the system of enforced segregation.

5. *The Supreme Court has always had the right and the duty to depart from precedent,* especially when current circumstances render previous decisions invalid. The cognizance of changing conditions has sometimes forced the Court to overrule itself. It is the opinion of some legal experts that the earlier decisions of the Court allowing separate but equal facilities were even at that time unconstitutional; and that today's Court is simply correcting the errors of its predecessor.

6. Other legal scholars contend that *the Supreme Court can never act unconstitutionally* since the Constitution means what the Supreme Court says it means. Whether or not this is true, the fact remains that the Court has been a policy-making body for more than a century and a half. It supervises the acts of Congress and the President, passes judgment on them, and its interpretations must necessarily make and change policy.

7. *Within the framework of the American legal system* the federal government cannot insist upon the racial integration of the Catholic schools, nor can the state governments force the Church to maintain segregated schools for the races. This is an important aspect of the principle of religious liberty in our country and also a long-standing recognition of the primary rights of parents over the education of their children.

8. All attempts by state legislatures *to circumvent the racial*

integration of schools are legally null and void. Various forms of evasions and circumventions, nullification and interposition procedures, are recognized by realistic politicians and lawyers as permissible tactics of delay. No sound legal expert takes them seriously or expects them ultimately to be successfull in thwarting educational integration.

9. Any attempt by state legislatures at *interference with private and parochial school integration is unconstitutional.* Any acts of the state legislature which withdraw the exemptions, privileges and benefits of the Catholic schools, merely on the basis that these schools are racially integrated, are legally null and void. This point is particularly important in several Southeastern states, where legislatures have threatened to reach over into the private and religious schools and to endanger their constitutional rights of independent operation.

This series of statements, emerging from the study of constitutional and legal scholars, constitutes the significant core of knowledge on this question for Catholic parents, teachers and priests. It helps to modify, and even to erase, much of the confusing oratory which has surrounded the constantly growing program of Catholic school integration. The most important point here is the clarification of the rights of Catholics to run their schools on the traditional principles of Christian human relations.

His Excellency, the Archbishop, has let it be known that Catholics who are in the position of state legislators, may not introduce, promote or vote for laws which would in any way interfere with the right of the Catholic Church to operate its own schools. In plain words, this means that the Church must be free to continue its movement toward racial desegregation of the Catholic school system. From a legal point of view, any interference with this right would be unconstitutional; from a religious point of view any cooperation by Catholics with such interference would be subject to Church censure.

But it is hard to imagine that faithful Catholics, whether legislators or not, would interfere with the complete fulfillment of the potentials of the Mystical Body of Christ. The completion of school desegregation is, of course, only one aspect of this total integration of parishes, hospitals, orphanages, colleges, semi-

naries and Catholic organizations and societies of all types. Any fear of legal opposition to this internal Catholic integration movement can now be set at rest. Catholics can proceed without the threat of illegal interference or reprisals.

Moral Obligations

Every trained Catholic is taught to distinguish between good and evil. Catholic education helps us to pursue the good and to avoid the evil. We learn in childhood the difference between mortal sins and venial sins, between morally indifferent acts and positively virtuous acts. As baptized children of God and as members of His true Church, we have a moral obligation to obey the commandments of God, the law of the Church, and the rulings of ecclesiastical superiors.

These remarks, which are known to every school child studying his catechism, have particular pertinence to the question of racial discrimination and compulsory segregation. Even when an individual has no prejudice in his own heart, he has an obligation to work for the removal of those institutions which visit injustices on others. Perhaps in the past many have not given a thought to the immorality of racial segregation; perhaps others have become aware of this moral problem only in the present generation.

The moral condemnations of racism and of discriminatory segregation have come so frequently from Church authorities in recent years, that no literate Catholic can fail to know or understand them.

1. Pope Pius XI denounced the "so-called myth of race and blood," and his successor, Pope Pius XII, said that *"there remains no other way to salvation than that of repudiating definitely the pride of race and blood* and to turn resolutely to that spirit of sincere brotherhood which is founded on the worship of the Divine Father of all."

2. Cardinal Stritch has termed unfair discrimination "this ugly thing," and he adds that it *"is not Christian and cannot be*

Catholic." Cardinal Spellman went even further in saying that "it is impossible for any good Catholic not to be on the side of, and in the forefront in, the struggle for inter-racial justice, for all men are brothers."

3. Archbishop Lucey tells us that "*the sin of segregation hurts the white man's conscience* because he remembers that what you do to the least of the brethren you do to Christ; and the idea of a segregated Christ seems like a blasphemy to him. Is it not Catholic doctrine that when a brother is excluded, rejected, segregated, it is Christ who is insulted and humiliated?" At another time he said: "if secular government, military leaders and private organizations can *eliminate the sins of segregation and discrimination,* we can do so too."

4. Archbishop Cushing said: "whenever racial intolerance shows itself in any part of our nation, whenever human hearts are turned in bitterness against their neighbors, whenever discrimination touches another with its acid sting—*then is Christ crucified again and for some, at that moment He has died in vain.*" At another time he exclaimed "what colossal arrogance is involved, and what infantile process of thought, in the supposition that there are greater or lesser races among the children of Adam!"

5. Archbishop Rummel has written that "*racial segregation as such is morally wrong and sinful* because it is a denial of the unity and solidarity of the human race as conceived by God in the creation of man in Adam and Eve. . . . because it is a denial of the unity and universality of the Redemption. . . . because it is basically a violation of the dictates of justice and charity." On another occasion he pointed out what "we can do much to aid this cause of justice and charity by *making segregation disappear* in our Catholic Church life."

6. Bishop McVinney has declared: "*We condemn the abomination of racial segregation* which stains the escutcheon of our democratic society. We pray that social justice be established in our land without reservation. How can we proclaim that 'all men are created equal, . . . endowed by the Creator with inalienable rights' and in the same breath defend the desolate deception of Jim Crow?"

7. Bishop Waters has written that "to believe that one race

or one nation is superior to another in the Church, or before God, *is a heresy and should be condemned.*" At another time he said: "Race hatred and religious hatred, unjust discrimination, building up walls of separation between fellow members of the children of Adam, unjust, unnatural and undemocratic segregation of members of our Christian family or of our civic community, are symptoms of the very same disease which has already prostrated half of the world."

8. Bishop Gercke has declared that: "To exclude children from school because of their color is bad legisation. *It is founded on immorality* and is against the very spirit of the Constitution. Now is the time to act and to show our less privileged brethren that we believe in brotherly love, not founded on expedience, but on the love of God."

9. Bishop Shiel has written: "*Jim Crowism in the Mystical Body is a disgraceful anomaly.* Christianity pays no heed to accidental difference of race, color, or economic status. To see Christ in every creature is the very essence of the Christian religion." Bishop Mulloy has stated that the race problem is primarily a moral question, and that "the Catholic Church does not admit that any moral problem is beyond solution."

In the face of these authoritative statements by Popes, Archbishops and Bishops, no faithful Catholic can any longer deny the immorality of discriminatory racial segregation. These words are so strong and clear that they are not open to misinterpretation. *Racial segregation is an abomination, it is* disgraceful, it is an ugly thing, it is unChristian and unCatholic, it is based on immorality and heresy, it is morally wrong and sinful. The words of our ecclesiastical superiors and teachers form a litany of condemnation against racial segregation.

This moral condemnation means, of course, that we can no longer consider racial segregation merely in terms of a political, or economic, or recreational, or educational problem. It is all of these things, because the theory of racial supermacy cuts across all kinds of human and social activities. But the important point for the Catholics—and for every religious-minded American—is the question of morality: what is right and wrong, and how do we go about righting the wrongs which segregation has caused.

We can readily perceive the application of this moral obligation to the desegration of Catholic elementary schools in New Orleans. If we have a moral obligation to promote the unity of all Catholics in the Mystical Body of Christ, we certainly have an obligation to promote this unity in our organized social groupings. The Catholic school is an organized arrangement of human relations and it is a system in which Catholic teachers, parents and priests are morally expected to remove wrongful discriminations and segregations.

Sources for These Data

In 1939 the Bishops of the Southern states formed the Catholic Committee of the South in which there was established a department of race relations, renamed ten years later in New Orleans, the Commission on Human Rights. Thus, for a decade and a half before the historic decision of the U. S. Supreme Court, quiet, moderate, Southern Catholics of both races were laying the foundations for the ultimate desegregation of all Catholic facilities.

In the last two years this work has been stepped up. The rapid progress toward more democratic procedures of race relations in the economic, political, educational, military, theatrical, athletic, and other areas of American life, has made this question even more vital to Southern Catholics. With the encouragement of His Excellency, Most Reverend Joseph F. Rummel, Archbishop of New Orleans, and with the cooperation of Right Reverend Monsignor Charles J. Plauche, Chancellor of the New Orleans Archdiocese, the Commission on Human Rights undertook a more intensive study of the various factors involved in the desegregation of Catholic elementary schools.

The Commission was fortunate in obtaining the services and counsel of many people on these various aspects, some of them nationally known authorities in their fields. The main contributors of data are the following:

Physicians and Public Health Experts: Doctors Donald P. Conwell, William H. Harris, Jr., Blanche S. Lavizzo, Philip V. Lavizzo, James T. Nix, S. Ross Taggart.

Psychologists and Psychiatrists: Doctors Irving Fosberg, Robert Lancaster, Harold Lief, Rev. Henry Montecino, Doctors Benjamin Pasamanick, Dorothy W. Seago.

Attorneys and Law Professors: Law Deans William Hepburn and Antonio Papale, Law Professor Janet Riley, Attorneys Label A. Katz, Harold J. Lamy, John J. McCann, A. P. Tureaud.

Social Scientists and Social Workers: Doctors Munro E. Edmundson, William L. Kolb, Robert A. Lystad, Albert J. Reiss, Jr., Joseph T. Taylor, Daniel C. Thompson, Reverends Joseph H. Fichter, Albert S. Foley and Joseph Schuyler, Miss Helen Cassidy, Mrs. Josephine Ferguson and Viola Weiss, Mr. George Saporito.

Teachers and Educators: Reverends Robert Grant, James Hoflich, Gorham J. Putnam, and Joseph Verrett, Sister M. Petrine, Dr. Raymond P. Witte, Mr. Charles Henry, Numa J. Rousseve. and Milton Vigo.

Theologians and Moralists: Reverends Robert I. Guste, Francis Hannigan, Louis J. Hiegel, Clarence Howard, Guy Lemieux, Carlos Lewis, John McKenzie, Alvin J. Pilie, H. J. Yamauchi.

All of these persons participated in the series of eight public forums sponsored by the Commission on Human Rights at the following places in New Orleans: Cor Jesu High School, Dominican College, Lenes Parish Hall, Loyola University, St. Joseph's Academy, Ursuline Academy and Xavier University.

Further data on race relations were reprinted and widely distributed from the following publications: *America, American Ecclesiastical Review, Catholic Action of the South, The Catholic Word, Commonweal, Jubilee, New South, Osservatore Romano* and *The Priest.*

The Commission on Human Rights of the Catholic Committee of the South acknowledges with abiding and prayerful gratitude all of these persons and groups who have made possible a clearer understanding of the question of Catholic elementary school desegregation.